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yahanda, and attain Ne'ban. He is a favourite subject for pictures, which represent him sitting under his brazen roof, or on the stump of a tree, eating out of an alms-bowl, which he carries in his arms. Sometimes he is depicted gazing sideways up to the skies, where he seeks a place that is not polluted by corpses. Such a spot is not to be found on earth, where every stock and stone is but the receptacle of a departed spirit. The notion is like that of the Tibetan monks, who look upon the earth as simply a vast graveyard. They carry human finger-joints strung together for a rosary, eat their food out of a human skull, and instead of horns for trumpets use the bones of a man's forearm. "We are dead," they say, "and dead men have nothing to do with the things of the living."

Of a similar character to this illuminating of the pagodas, the town, and the river, is the letting loose of fire-balloons, from the end of Lent to the Tawadeintha festival in Tasaungmôn. The balloons are sometimes very big, but they are simple enough structures. A bamboo framework is covered over with the thick, coarse, home-made paper manufactured from the bark of the mahlaingbin (*Broussonetia papyrifera*), which also supplies the material for the black parabaik note-books. At the bottom, across the open mouth of the balloon, is a little platform, on which pitch is heaped, and with torches attached to it. The balloon is then tethered to the ground. The torches and resinous matter are lighted, and when the strain on the stays is considered sufficient, they are cut, and the balloon goes off. They are dangerous in large towns, and are forbidden there, but the Burman considers that the law applies only to the ground round the town, and dozens are let off every year from spots only a hundred yards or so outside of municipal limits. Not unseldom dôn, rockets, and other kinds of fire-works are attached to them, not by any means tending to make them safer for the houses below. This mi-eing byan, as it is called, is in honour of the Sula-mani payā, a pagoda erected in Tawadeintha, over Mount Myinmo, by the Thagya, king of the Nat-dêwas. When Prince Theidat left his palace, his wife, and forsook all to become a Buddha, he rode as far as the river Anawma and leaped over it on his famous

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527 steed Kantika. Then he drew his sword, cut off his long
506 hair and threw it into the air, where it remained suspended, till the Tha-gya-min carried it off in a basket and had his Sula-mani shrine built over it. Hence the offering of fire-balloons.

527 Thus offerings are made on earth, water, and in the air. The whole month, from the full moon which ends Lent till the feast commemorative of the nogāna alms of Thuzata, is distinguished by specially abundant ahlu to the pagodas and to the beikku. A peculiarly pretty offering is that called a pan-taing, a pyramid somewhat like a pya-that, entirely composed of flowers in wreaths and nosegays, which is conducted with much dancing and sounds of music, to be laid before the great image. Fantastic tin shrines and lanterns made to hold big, two-inch thick candles, often plaited of long tapers made of different coloured wax, are presented, and along with these, huge monkish fans, each adorned round the edge with tags of gold-leaf and little pictures; big muslin dragons distended on hoops and long streamers to be hung from the poles surmounted with the sacred hentha, or the kalawaik, are also frequent. It is also customary at this season to make the monks large offerings of honey—pya-ye hlu-thi. This can hardly be called a separate festival, but as the honey is only given in these months, it affords sufficient cause for the exhibition of plays and energetic dancing on the way to the monastery.

776 All these religious observances, sufficiently mixed up
527 with secular enjoyment, are accompanied by other occupations which cannot be said to have anything directly to do with religion. Such is the preparation of the boats, and the practice for the races, which always take place in Thadin-gyut. They must wait, however, till Lent is over; and the racing boats are almost always kept under the abodes of the yahans, so that even here there is ground for the assertion that all great public feasts in Burma are connected with religion. But the Burmans are very far from being sad worshippers, and any one who has been in the country in the months of October and November would be inclined to assert that the whole round of existence in Burma is made up of junketings and pleasure-parties.